

## Summary of the Friday Sermon Delivered By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 22<sup>nd</sup> February 2002

Today's sermon will be on the Divine attribute of *al-Aziz* (The Mighty): The word *Aziz* is applicable to that Being which overcomes all but none can overcome it.<sup>1</sup> A Being that is also honourable and beneficent.

In *The Holy Quran* the attribute of *al-Aziz* is mainly applied in conjunction with the attribute of *al-Hakeem* (The Wise). In other instances *The Holy Quran* mentions it with other Divine attributes:

Abu Hurairah narrated: We said: 'O Messenger of Allah! What is wrong with us that when we are with you our hearts are softened and we feel free of desire for this world, and we are of the people of the Hereafter. But when we depart from you and socialize with our families and our children, we do not recognize ourselves (we are changed persons)?' So the Messenger of Allah replied 'If you were to be in that condition when you depart from me, the angels would have surely visited you in your houses. And if you did not sin, Allah would surely have brought a new creation that they may sin, so that then He may forgive them.' He said: I said 'O Messenger of Allah! From what was the creation created?' He replied 'From water.' We asked 'Paradise, what is it constructed of?' He replied 'Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, and shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.' Then he said 'Three persons, their supplication is not rejected - The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted says: I shall surely come to your aid, even if after a time.'<sup>2</sup>

The Holy Prophet (peace and blessings be on him) informed us that Allah the Exalted has created mankind as fallible creation that moves towards spiritual excellence through trial and error and that the satanic forces do lead man astray and Allah the Exalted keeps on forgiving as long as man is sincere in repentance.

Elucidating the Islamic viewpoint on the care of orphans he said that indeed the best Muslim household is that in which an orphan is given excellent treatment and that the wealth of this world is a luxuriant and sweet item and is a good 'companion' to that Muslim who shares it with the orphans and the needy:

It was narrated that Abu Saeed al-Khudri said: The Messenger of Allah sat on the *Minbar*, and we sat around him. He said: *What I fear most for you after I am gone is the (worldly) delights that will come to you.* And he spoke of this world and its attractions. A man asked 'Can good bring forth evil?' The Messenger of Allah remained silent and it was said to him (that man) 'What is the matter with you? You speak to the Messenger of Allah when he does not speak to you? 'We noticed that he was receiving Revelation. Then he recovered and wiped off his sweat and said: I know what the questioner meant; he means that good never brings forth evil. But some of that which grows in the spring kills the animals or makes them

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<sup>1</sup> Abul Qasim al-Hussayn ibn Mufaddal ibn Muhammad al-Raghib. *Al Mufradat fi Gharib al-Quran*.

<sup>2</sup> Abu Isa Muhammad ibn Isa al-Tirmidhi. *Jami al-Tirmidhi*.

sick, unless they eat *al-Khadir* plant - If they eat their fill or it then turn to face the sun and then defecate and urinate and start to graze again. This wealth is fresh and sweet. Blessed is the wealth of a Muslim from which he gives to a Muslim from which he gives to orphans, the poor and wayfarers. The one who takes it unlawfully is like the one who eats but is never satisfied, and who eats but is never satisfied, and it will be a witness against him on the Day of Resurrection.<sup>3</sup>

With reference to the Quranic injunctions regarding women and related matters some Muslims misconstrue the Quranic verses about physical chastisement and mete out disgraceful treatment to their wives. If a man were to honour his wife's rights and treat her well, it would be impossible that the situation ever got to the chastisement stage and nowhere in the blessed life of the Holy Prophet (peace and blessing be on him) do we come across an illustration of physical chastisement.

The Promised Messiah (on whom be peace) said that such is Allah's superiority that all things naturally incline towards Him:<sup>4</sup>

*Al-Aziz* [The Mighty] is the attribute of God. He does not grant His majesty to anyone except those who are lost in His love. *Al-Zahir* [The Manifest] is the attribute of God and He does not grant His manifestation to anyone except those who are to Him as [honoured as] His Unity and Oneness, and are lost in His love to the extent that they have now become as [honoured as] His attributes. He grants them light out of His light, and grants them knowledge out of His knowledge. Then they worship the Unique Beloved with all their heart, all their soul, and all their devotion, and they desire His will just as He Himself does.

Man boasts to worship God, but can worship be done merely by an abundance of prostration, bowing, and standing? Or can those who keep rotating the beads of a rosary many a time be called worshippers of the Divine? Rather, worship can [only] be done by the one whom the love of God draws towards Himself to such a degree that his own self is removed from in between. To begin with, there should be firm conviction in the existence of God, and then there should be a full acquaintance of God's beauty and beneficence, and then there should be such a bond of love with Him that the flame of love should be ever present in the bosom, and this ecstasy should be evident upon the face at every moment. God's greatness should be [so firmly planted] in the heart that the whole world appears dead in front of His being, and every fear should be only related to His being. Pleasure should exist only in the pain [endured] for Him, and comfort should exist only in seclusion with Him, and without Him, the heart should find no tranquillity with anyone. If such a state is realized, this is what is called 'worship', ...

To worship God, having made Him one's True Beloved, is the sainthood beyond which there is no rank, but this rank cannot be achieved without His help. The hallmark of having achieved it is that God's greatness and God's love should be established in the heart, and the heart should trust Him alone; and he should prefer Him alone, he should choose Him above everything, and consider His remembrance to be the [sole] purpose of his life. And if he is commanded to slaughter his beloved children with his own hand like Abraham or if he is given a command to put himself into the fire, he should carry out even such testing commands with the zeal of love. He should endeavour to such an extent in seeking the pleasure of his Bounteous Lord that there should remain no deficiency in his obedience [to God].

This is a very narrow door and this elixir is an exceedingly bitter elixir. There are very few who enter through this door and drink this elixir.<sup>5</sup>

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<sup>3</sup> Abdul Rahman Ahmad bin Shuayb al Nasai. *As-Sunan al-Kubra*. English: Nasiruddin al-Khattab. 6 vols, (Darussalam, 2007). 3: 392, 393.

<sup>4</sup> Hazrat Mirza Ghulam Ahmad. 7<sup>th</sup> April 1903. *Malfuzat*: v. 31.

<sup>5</sup> Ahmad. *Haqiqatul Wahī [The Philosophy of Divine Revelation]*. (Magazine Press, 1907). *Rūhānī Khazāin*: xxii. 54, 55. English: Chaudhary Muhammad Ali. (Islam International Publications Ltd, 2018). 66, 67.

Man should strive in obedience to God in a way that there is no scope for insufficiency.

My health is improving and my injury is also much better, *Alhamdulillah*.

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